

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XV.—NO. 18.]

HARTFORD, SATURDAY MORNING, MAY 14, 1836.

[WHOLE NO. 746.]

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.
Price, Two Dollars and Fifty Cents per annum. If paid
within four months of the time of subscribing, a deduction
of 50 cents will be made. Postage to be paid by subscribers.
To Agents who receive and pay for eight or more copies, a
discount of 12 1/2 per cent will be allowed.
All subscriptions are understood to be made for one year,
unless there is a special agreement to the contrary at the time
of subscribing. No paper discontinued, except at the option
of the publisher, unless notice is given, and arrears paid.
Letters on subjects connected with the paper should be
addressed to PHILEMON CANFIELD, post paid.
ADVERTISEMENTS inserted on the usual terms.

From the Christian Review.

THE BURMAN TRANSLATION OF THE BIBLE.

The New Testament in Burmese.—Maulmein: 1832.

The Old Testament in Burmese. Vol. II. From
1 Samuel to Job.—Maulmein: 1834.

It is an appropriate and pleasant duty, to
allot a place, in the first number of our Review,
to a notice of incomparably the most important
literary enterprise, in which any American
Baptist has ever been engaged,—the TRANSLATION
OF THE BIBLE INTO THE BURMAN LANGUAGE,
by the Rev. Mr. Judson. This great
work has been finished, and the whole, it is
probable, is now printed. The New Testa-
ment, and one volume of the Old, have been
received at the Missionary Rooms. The New
Testament fills an octavo volume of 624
pages. The Old Testament will occupy three
volumes of about the same size as the New.
The mechanical execution of the volumes re-
ceived, is very creditable to the skill and in-
dustry of our brethren who superintend the
printing department. Of the literary merits of
the translation, we, of course, cannot speak
from personal knowledge; but the eminent
skill of the translator, as a linguist, his thorough
knowledge of the Burman language, his fervent
love for the Bible, and his eager desire to give
to the Burmans the inestimable treasure, his
unwearied toils and patient perseverance, in-
spire a confidence, that the translation is one of
the best which has ever been made. The
New Testament has been repeatedly revised,
and is brought, we presume, very nearly to a
perfect state. The Old Testament is in a simi-
lar course of revision; and the translator will,
undoubtedly, through his remaining life, en-
deavor to make the translation more correct,
lucid and acceptable. There is the most grati-
fying evidence, that the translation is not only
intelligible to the natives, but that competent
judges among them regard it as an excellent
specimen of pure and elegant Burman com-
position.

The completion of this vast work is a cause
of gratitude to God, and it forms an epoch in
the history of Burmah. The labor, the anx-
iety, the sense of responsibility, must have
been inconceivably great. That Mr. Judson,
notwithstanding many attacks of sickness, long
interruption and terrific sufferings during the
war, severe domestic bereavements, frequent
preaching, the compilation of a Burman gram-
mar and lexicon, the preparation of tracts, and
numberless cares connected with the general
concerns of the mission, has been able to bring
the translation of the whole Bible to a success-
ful close, within about twenty years from the
period of his first arrival at Rangoon, may be
classed among the remarkable facts of literary
history. It shows the power of the constrain-
ing love of Christ. It is a proof of great intel-
lectual vigor and activity. It is an evidence,
above all, of the signal favor of God.

Mr. Judson has justly considered the transla-
tion of the Bible as the appropriate work to
which God has called him. To this he has de-
voted himself, as his principal business, though
he has, in other ways, performed much impor-
tant service to the cause of Christ in Burmah.
After his arrival at Rangoon, he applied himself
to a laborious study of the language, and per-
severed, through many discouragements, aris-
ing from the want of teachers, grammars, lex-
icons, and other helps. Mrs. Judson, in a let-
ter, dated Dec. 8, 1815, says of her husband:
"He sits at close study twelve hours out of the
twenty-four." Mr. Judson, in a letter, dated
Jan. 16, 1816, says: "I am beginning to trans-
late the New Testament, being extremely anx-
ious to get some parts of Scripture, at least, in-
to an intelligible shape, if for no other purpose
than to read, as occasion offers, to the Bur-
mans, with whom I meet." In the course of
the year 1817, the Gospel by Matthew, trans-
lated by Mr. Judson, was printed. This was
followed by the translation and printing of other
Gospels and Epistles, till the completion of the
printing of the New Testament, in December,
1832. Parts of the Old Testament had, previ-
ously to this time, been translated, and Mr.
Judson proceeded diligently with the work, till
the memorable day, January 31, 1834. In a
letter of that date, he says: "Thanks be to
God, I can now say, I have attained. I have
knelt down before Him, with the last leaf in my
hand, and, imploring his forgiveness for all the
sins which have polluted my labors, in this de-
partment, and his aid in removing the errors
and imperfections, which necessarily cleave to
the work, I have dedicated it to his glory.
May He make his own inspired Word, now
complete in the Burman tongue, the grand in-
strument of filling all Burmah with songs of

praise to our great God and Saviour Jesus
Christ. Amen."

We trust, that God will preserve the life of
Mr. Judson for many years, that he may per-
fect his translation, and see the Gospel spread-
ing with mighty power. But if his life were
now terminated, he would have accomplished
what few men have ever had it in their power
to perform. He has made his name more en-
during than the mountains and rivers of Bur-
mah; for he has inscribed it on the imperish-
able Word of God. If earthly reputation were
a proper object of desire, in what position could
a man be placed, more conspicuous and honor-
able, than that of TRANSLATOR OF THE SCRIP-
TURES for a great nation? He partakes of the
dignity of prophets and apostles. He is illu-
minated by the lustre which he is the instru-
ment of pouring over millions of dark minds.
He will be remembered, with affectionate grati-
tude, by generations to come, as a great na-
tional benefactor,—as the founder of a new
era, a golden age of light.

The importance of a good translation of the
Scriptures into the language of a nation, cannot
be too highly estimated. The Word of God is
spirit and life. It will give a quickening impulse
to the public mind. If printed, and allowed to
be freely read, in any country, it ensures the
triumph of Christianity. Idolatry must fall be-
fore it. It cannot remove the necessity for the
living preacher to expound and enforce it; but
the preacher can make little permanent im-
pression, unless the Word of God is placed in
the hands of the people. Let every Bible be
wrested from the citizens of our own land, and
though the preaching of the Gospel should be
continued, the work of conversion would be
checked, and the great mass of the people
would sink into gross ignorance and degrading
superstition. The memory is too treacherous,
to be the sole depository of divine truth. Men
must have the light in their own dwellings, or
they will sit in darkness. The obstinacy, the
waywardness, and the constant tendency to
idolatry, which prevailed among the Jews, may
be explained, in part, by the fact, that they had
not generally the Word of God in their hands.
Very few copies of the Scriptures existed in
the nation. The manner in which the discov-
ery of the book of the law, in the reign of the
pious king Josiah, is mentioned, (2 Kings xxii.
8-13), strongly implies, that both kings and
people were almost wholly ignorant of the
Word of God. It is not wonderful, that their
wickedness became intolerable, and that they
were expelled from the land which they had
polluted by their sins. The gross darkness
which overspread Europe, previously to the
Reformation, was a natural result of the banish-
ment of the Bible, and the perversion of the
pulpit into a vehicle of vain legends of saints,
and praises of the Virgin Mary. In most Catho-
lic countries, to this hour, the people are de-
nied the free use of the Word of God, and the
consequence is, that in such countries, a large
portion of the inhabitants are either idolaters,
or superstitious worshippers of idols, with Chris-
tian names.

The duty of translating the Bible is implied
in the command to preach the Gospel to every
creature. Hence, among the first efforts of
Christians to introduce the Gospel into a coun-
try, has been the translation of the Scriptures.
No version of the Old Testament appears to
have been made, previously to the Christian
era, except the celebrated translation into
Greek, called the Septuagint. The Mosiac dis-
pensation was a preparatory system; and it
did not enjoin, though it permitted, endeavors
to propagate among the heathen, the knowl-
edge of the true God. But when the Saviour
rose, the expansive power of his religion imme-
diately began to operate, and wherever the Gos-
pel was preached, there soon followed versions
of the holy writings. The gift of tongues was,
in effect, a miraculous though temporary trans-
lation of the divine Word into various languag-
es. The New Testament was written in
Greek, which was understood by most of those
inhabitants of the Roman empire who were
able to read. Thus, by a wise arrangement
of Providence, the whole Bible existed in the
dialect of that wonderful people, who, by their
arts and their arms, had spread their language
over a large portion of the world. A transla-
tion of the Bible into the Syriac tongue was
made about the close of the first century. Ver-
sions in the Persian, Egyptian, Coptic, Ethiopic,
and other languages of Asia and Africa, fol-
lowed, in the course of a few centuries. Num-
berless translations were made into the Latin
language, at a very early period; though the
version made or corrected by Jerome, in the
fourth century, has been adopted by the Papal
church, as the standard version, under the
name of the Vulgate. The power of the Pope
checked the progress of the Word of God
among the nations of modern Europe; but so
early as the eighth century, the venerable
Bede translated the Bible, or a part of it, at
least, into the Saxon language. About the
year 1380, Wickliffe translated the Bible into
the English language, and successive versions
were made, until the publication of the present
standard version, in the reign of King James,
A. D. 1611.

The attention of the great Reformer, Luther,
was, immediately after he had commenced his
opposition to the Church of Rome, directed to
the translation of the Scriptures into the German
language; and, by this act, he inflicted on the
Papal power a wound, from which it will never
recover.

Modern missionaries have carried the Word

of God to heathen shores, and have devoted
their earliest labors to a translation of the sacred
records. They have felt, that this duty is en-
joined by their commission, as well as recom-
mended by the purest benevolence and the wis-
est policy. The Bible is the record, and the
statute book, of the Christian religion. To in-
troduce it among a people, in their own lan-
guage, is, in effect, to establish the religion it-
self. The great work of Christian nations, in
spreading the Gospel, consists mainly in send-
ing missionaries to lay the foundations; to
translate the Scriptures; to raise up a few con-
verts; to organize churches, schools, and other
institutions; and having thus introduced the
elements and instruments of the moral revolu-
tion, to leave them to complete it, by their own
self-propagating power, under the efficacious
direction of the Holy Spirit. Every nation
must chiefly perform for itself, the work which
belongs to human agents, in converting its in-
habitants to God. All which it can ask or re-
ceive from other countries, is the communica-
tion of the seminal principles,—the first im-
pulse. No one imagines, that we can send
from this country a sufficient supply of mission-
aries to preach the Gospel to the whole Bur-
man empire. The native converts must per-
form the work. They have already begun their
ministry; and their numbers and their
qualifications ought to be increased as fast as
possible. The foundations are laid, and the
revolution must go on. The translation and
printing of the Scriptures ensure the triumph
of the Gospel in the Burman empire. A
stream has begun to flow, which no power, but
that which could arrest the Irrawaddy, can pre-
vent from spreading its healing waters through
the whole extent of that moral desert, and cre-
ating on every side fertility and beauty.

These considerations are important, because
they present the cheering prospect, that in a
few years, Burmah will no longer need further
supplies of men and money from this country,
though a wise and paternal superintendence, by
a few American missionaries, may be desirable.
The Board will be at liberty to direct its efforts
to other countries. It has, indeed, begun to do
this; and our missionaries are now laboring in
Siam, Arracan, and among the Shans and the
Karens. All these people require the Scrip-
tures.* There is, in fact, an immense work
before the Christian world. The number of
languages into which the Bible has been trans-
lated, does not probably amount to two hundred.
The British and Foreign Bible Society, accord-
ing to its report for 1834, had then printed,
during the thirty years of its existence, but a
little more than eight millions five hundred
thousand copies of the Scriptures, in one hun-
dred and fifty-seven languages. But accord-
ing to the enumeration made by the learned
authors of the *Mithridates*, the number of dia-
lects spoken on the earth exceeds three thou-
sand.† Many of these dialects arise from
mere variations in pronouncing certain lan-
guages, which, when written, are intelligible
to multitudes who cannot converse with each
other. In China, for example, there are many
dialects, but the written language is understood
by all who can read. After all the deductions
which can be made, there will remain a large
number of tongues, into which the Word of
God must be translated, before the whole earth
can be filled with the knowledge of the Lord.
The work of translation is but just begun. Let
the Christian world rouse itself to the noble la-
bor; and let young men who are desiring to be
missionaries remember, that the work of trans-
lating the Scriptures, and of laying foundations,
is the appropriate service to which the first mis-
sionaries are called; and that for this labor,
thorough scholarship, as well as eminent piety,
is a necessary preparation.

We now approach a very important part of
the subject. Taking it for granted, that the
translation and printing of the Word of God
into the hundreds if not thousands of dialects,
which are not yet made the vehicles of divine
truth, must be performed mainly by mission-
aries from Christian countries, two questions
arise: 1. On what principles shall these transla-
tions be made? 2. How far can different
denominations of Christians unite in spreading
the Bible over heathen lands? To these ques-
tions, we propose to give a reply.

1. On what principles shall the translations
be made?
It might seem, that a very easy answer could
be given to this question. He who undertakes
to write the Word of God in a new tongue, as-
sumes the responsibility of conveying the exact
meaning of the original text into the new lan-
guage, so far as this can be done. The mean-
ing of the Bible is the Bible. If the meaning
is conveyed, the Bible is translated; and that
would be a perfect translation, which should
enable the Burman, for example, to receive ex-
actly the same ideas from his version, as the
Jew received from the Hebrew text of the Old
Testament, or as the man to whom the Greek
of the New Testament was vernacular, obtain-
ed from this volume. The translator must bring
all his knowledge of languages, all his critical
skill, and a heart constantly disposed to seek
wisdom from above, to the task of exactly con-

* A copy of the Gospel of Matthew, in Siamese,
translated by Mr. Jones, has been received at the Mis-
sionary Rooms. Mr. Mason is engaged in translating
the Scriptures into the Karen language.

† The exact number stated is 3064, of which there
are supposed to be in America, 1214; in Asia, 987; in
Europe, 487; in Africa, 276. Balbi, an Italian profes-
sor, enumerates 800 distinct languages, and more than
5000 dialects.

veying the mind of the Holy Spirit to the peo-
ple in whose language he is writing. To alter
a fact or doctrine, by wilful mistranslation,
would involve him in the awful guilt of pervert-
ing God's Word, and jeopardizing the souls of
all who should read that version. To leave a
text obscure, which might be made plain, would
be treachery. It would, in fact, be a failure to
translate the Bible, just so far as the obscurity
reached. If the meaning of a passage is not
conveyed, it might as well be wholly omitted,
or left in the original text. Just so much of the
Word of God is lost to the reader of this ver-
sion. A portion of the light from Heaven is
concealed from his view. He is deprived of
his share of the common inheritance. If a
single word is left untranslated, which could, by
a corresponding word, or by a circumlocution,
be made intelligible, then a part of the Word
of God is hidden and lost. A minister, who,
in preaching, voluntarily conceals a part of the
truth, is a traitor to God, and a cruel deceiver
of men. How much greater is the guilt of
altering or hiding a part of the Word of God,
in a translation, which may be read by millions,
from generation to generation? It was not
without necessity, or fearful significance, that
these awful words were introduced at the close
of the sacred volume, whether they be under-
stood as referring to the whole revelation, or to
the single book of the Apocalypse: "If any man
shall add unto these things, God shall add unto
him the plagues that are written in this book.
And if any man shall take away from the words
of the book of this prophecy, God shall take away
his part out of the book of life, and out of the
city, and from the things which are written in
this book." Rev. xxii. 18, 19.

The translator must, in fine, place himself as
nearly as possible in the attitude of the original
writers, as a mere amanuensis of the Holy
Spirit, hearkening, with solemn reverence, to
hear what God the Lord will speak, and ex-
pressing it, according to his best ability, in the
language which he uses. If, through ignor-
ance, he fails to communicate the mind of God,
alas for the people who are left to such a blind
and presumptuous guide. If, through negli-
gence, or prejudice, or sectarian feelings, he
alters, or conceals the truth, woe to his own
soul. A higher crime, a more dreadful wrong,
can scarcely be perpetrated by man.

What, then, is the duty of a translator, be-
longing to any denomination, who is about to
translate a passage, concerning which, Chris-
tians differ in opinion? Most certainly, he
ought, in the fear of God, to follow the best
lights which he can procure. If he can form a
judgment satisfactory to his own mind, he
ought to proceed, and give that meaning, which
he conscientiously believes to be the true one.
If, after all, he should hesitate between two or
more readings, he must give that which seems
to him to be the most correct; and note, in the
margin, as our own translators have done, the
other version or versions.

Having thus, as we believe, established the
principle, that a translator is bound, as an hon-
est man, to convey the exact sense of the origi-
nal text, so far as he can ascertain it, we pro-
ceed to consider the question, in its practical
application to the Burman scriptures. The
words relating to baptism are here translated,
to immerse. Waving the question, at present,
as to the accuracy of this version,* it is suffi-
cient to say, that the Baptist translator feels
assured that this is the only correct translation.
With this belief he must so translate the words.
He cannot, of course, render them to sprinkle,
or pour, because he believes, that either of
these acts would be a perversion of the ordi-
nance. He cannot retain the Greek words, as
the Vulgate, the English, and many other ver-
sions, have done, by merely writing them in
Roman letters, with slight changes of termina-
tion.—The Greek word *baptizo*, has no meaning
in the Burman language. The insertion of the
word in Burman letters would not be a transla-
tion of the sacred text. It would, in fact, be
leaving every passage in which the word should
occur untranslated; and every such passage
might, with equal propriety, be entirely omit-
ted, or inserted in the original Greek. How,
then, could Mr. Judson have satisfied his con-
science if he had left the words relating to bap-
tism untranslated? He had undertaken to
convey the meaning of the word of God into the
Burman language, and he could not, with-
out betraying his trust, neglect to express in
that language every idea contained in the origi-
nal text, which the Burman tongue is capable
of expressing. He entertains no doubt con-
cerning the meaning of the original words
which relate to baptism. Why, then, omit to
translate them? Why make a Greek-Burman
word, a mere barbarism, unintelligible to the
Burman reader? Is the fact, that some per-
sons think that the word may mean something
else, a sufficient reason? In like manner,
there is a difference of opinion respecting the
meaning of the word *repent*. The Catholic
translates it, *do penance*. Others might render
it, *reform your life*.—Why not, then, leave the
word *metanoeo* [metanoeo] in the obscurity of the
Greek, and translate the various passages
where it occurs, in some such way as this:
"Metanoeite ye, for the kingdom of Heaven is
at hand."—Let us suppose, that Mr. Judson
had inserted the word baptize in Burman let-
ters, and that an inquirer should come to him

for information, with a copy of the New Testa-
ment in his hand:

Inquirer.—Teacher, will you please to in-
form me, what this strange word, baptize,
means?

Mr. J.—It means, to immerse in water a be-
liever in the Lord Jesus Christ.

Inquirer.—Is there no Burman word which
will express the meaning, or is the word too
sacred to be translated?

Mr. J.—Your word immerse is exactly
equivalent; but some Christians think, that
sprinkling or pouring water is equally valid,
and therefore I have left the word untranslated.

Inquirer.—Do you, teacher, think that any
thing but immersion is baptism?

Mr. J.—Oh! no.—I believe every other
practice is a perversion of the ordinance.

Inquirer.—How, then, shall my countrymen
know what this word means? And have you
not exposed them to the danger of perverting
the ordinance, by neglecting to inform them,
in the translation, what the word signifies?

Mr. Judson would, probably, in such a case,
find it difficult to answer this question, in a
manner which would satisfy his own con-
science.

It seems too plain for further argument, that
a translator cannot, without guilt, omit to con-
vey the precise meaning of the original text, so
far as may be practicable, without disguise,
without the slightest addition, diminution or
gloss. Some proper names he must, of course,
if it can be done, transfer; and some single
terms, he must express by circumlocution; but,
so far as the nature of the language will admit,
the translation must be an exact representation
of the original text.—If one word may be left
in the obscurity of the original, another may,
and still another; and the principle, if carried
to its full extent, would sanction the policy of
the Catholic church, in keeping the Holy Scrip-
tures sealed in a dead language.

To be continued.

For the Christian Secretary.

POMFRET, May 4th, 1836.

Dear Sir,

In consequence of a number of your subscrib-
ers being appointed a committee to procure
signatures to the following constitution, and
having no copies, I am requested by the Pom-
fret Anti-Slavery Society, to request you to in-
sert it in your paper, the Secretary, and by thus
doing you will oblige many of your friends.

N. BRANCH.

PREAMBLE.

Whereas the Most High God hath made of one
blood all nations of men to dwell on the face
of the earth; and whereas, after the lapse
of nearly sixty years, since the faith and
honor of the American people were pledged to
this avowal, before Almighty God, and the
world, nearly one sixth part of the nation
are held in bondage by their fellow-citi-
zens, and whereas slavery is contrary to the
principles of natural justice, of our republi-
can form of government, and of the Chris-
tian religion, and is destructive of the pros-
perity of the country, while it is endangering
the peace, union, and liberties of the States,
and whereas we believe it practicable, by
appeals to the consciences, hearts, and in-
terests of the people, to awaken a public
sentiment throughout the nation that will be
opposed to the continuance of slavery in any
part of the republic, and by effecting the
speedy abolition of slavery, prevent a gen-
eral convulsion; and whereas we believe we
owe it to the oppressed, to our fellow-citizens
who hold slaves, to our whole country, to
posterity, and to God, to do all that is in our
power to bring about the extinction of slave-
ry, we do hereby agree, with a prayerful re-
liance on divine aid, to form into a Society
to be governed by the following

CONSTITUTION OF THE POMFRET ANTI-SLAVERY SOCIETY.

FORMED MAY 3d, 1836.

1. This Society shall be called the Pomfret
Anti-Slavery Society, auxiliary to the Windham
County Society.
2. The object of this Society shall be to co-
operate for the immediate entire abolition of
slavery in these United States. While it ad-
mits that each State in which slavery exists,
has, by the Constitution of our Union, the ex-
clusive right to legislate in regard to its aboli-
tion in each state, it shall aim to convince all
our fellow citizens by arguments addressed to
their understandings and consciences, that
slave-holding is a heinous crime in the sight of
God, and that the duty, safety, and best interest
of all concerned require its immediate abandon-
ment without expatriation. The Society will
also endeavor in a constitutional way, to influ-
ence Congress to put an end to the slave trade,
and to abolish slavery in those portions of our
common country which come under its control,
especially in the District of Columbia—and
likewise to prevent the extension of it to any
state which may be hereafter admitted into the
Union.
3. This Society shall aim to elevate the
character and condition of the people of color,
by encouraging their intellectual, moral and
religious improvement, and by removing public
prejudice, that thus they may, according to
their intellectual and moral worth, share with
the whites in civil and religious privileges; but
this Society will never in any way, counten-

ance the oppressed in vindicating their rights by resorting to physical force.

4. Any person who consents to the principles of this Constitution, who contributes to the funds of this Society, and is not a slave-holder, may be a member of this Society, and shall be entitled to vote at the meetings.

5. The officers of this Society shall be a President, a Vice-President, Secretary and Treasurer, and two Councillors, who, with the aforesaid officers, shall constitute a Board of Directors.

6. The annual meeting shall be held on the Thursday preceding the last Thursday in April, at such time and place as the managers shall direct. The Society may also hold other meetings at their discretion.

7. This Constitution may be amended at any annual meeting of the Society, by a vote of two-thirds of the members present, provided the amendments proposed have been previously presented in writing to the Board of Managers.

OFFICERS.

JOB WILLIAMS, Esq., President.
WILLIS GOODSELL, Vice-President.
GEORGE SHARP, Esq., Secretary and Treasurer.
GEORGE LYON, 1st Councillor.
DEAC. ELISHA LORD, 2d Councillor.

BIBLE CLASS QUESTIONS.

QUESTIONS ON THE ACTS OF THE APOSTLES.

Lesson 2.

Chap. I. verse 12-26.

Verse 12.

1. Why was mount "Olivet" so called?
2. Which way did it lie from Jerusalem?
3. From what part of it did Jesus ascend to heaven?
4. How far was this part of it from Jerusalem?
5. How long was a Sabbath-day's journey?
6. Was the distance which might be travelled on the Sabbath determined by the law of Moses?
7. How came the Jews to limit it as they did?

Verse 13.

8. Why did the disciples of Christ assemble in an upper room?
9. How will you reconcile this passage with Luke xiv. 53?
10. When it is said that the disciples "abode" in an upper room, does the historian mean to assert that this was their permanent habitation?

Verse 14.

11. What does the word "continued" here denote?
12. Can you mention some other passages of scripture in which the same, or a similar expression occurs?
13. Are the words "prayer and supplication" synonymous?
14. What is meant by the declaration that the disciples were "all" engaged "with one accord" in these exercises?

15. Do you recollect any other passages of scripture in which this holy union is recommended?
16. What is the grand, fundamental principle of this union?
17. To what women does the historian here allude?

Verse 15.

18. What time is referred to in the expression—"in those days"?
19. What things are intimated by the declaration, that "Peter stood up in the midst of the disciples"?
20. When the historian says, "the number of the names together were about 120," does he mean to intimate that, at the time referred to, Christ had no more than 120 disciples on the earth?

Verse 16.

21. To what portion or portions of scripture does Peter here allude?
22. What does he mean when he says, "this scripture must needs have been fulfilled"?
23. What is intimated by the declaration, that this prediction was uttered by "the Holy Ghost"?
24. What other passages speak of the sacred writers as divinely inspired?

Verse 17.

25. Was Judas Iscariot, when admitted into the number of the apostles, an ungodly man?
26. Was not Christ acquainted with his real character?
27. On what principle may Christ be justified in assigning Judas a place among the apostles?
28. Is it proper for Christians to imitate, in this particular, the example of Christ, by receiving into their fellowship, as ministers, or as Christians, those who give no evidence of piety?

29. What important lesson is furnished to Christians, and especially to Christian ministers, by the apostasy of Judas?
30. What seems to have been the capital defect in the character of Judas?
31. What was the ruling affection of his heart?

Verse 18.

32. Did Judas actually bargain for the potter's field himself?
33. What did he do with the money which he received for betraying Christ?
34. In what sense might he be said to have purchased the potter's field?
35. How will you reconcile this account of Judas' death with Matt. xxvii. 5?
36. What lessons are taught to us by the death of Judas?

Verse 19.

37. Why was it ordered by infinite wisdom that the treason of Judas with its immediate results should be a matter of great notoriety?
38. Was the "proper tongue" of the Jews, in the time of our Saviour, pure Hebrew?
39. Why was the field, here spoken of, called "the field of blood"?

Verse 20.

40. Can you repeat the quotation here made from the book of Psalms?
41. Will you repeat the first part of the passage, as it stands in Psalm lxxix. 25?
42. How will you account for the apparent want of exactness in the quotation?
43. In the latter part of the passage (quoted from Psalm cix. 8), why is the word "bishopric" substituted for "office"?

Verse 21, 22.

44. To whom does Peter probably refer, in verse 21?
45. Why was it thought necessary that one should be chosen to take the place of Judas?
46. Why was it deemed important that the individual selected for this purpose, should be personally and intimately acquainted with Christ from the time of his baptism to the time of his ascension?

Verse 23.

47. How many were designated as candidates for this office?
48. Can you mention their names?
49. Why did not the assembled disciples direct their attention to one individual, rather than to two?

Verse 24-26.

50. What course did they take to determine which of the two candidates should be preferred?
51. What things are particularly deserving of notice in contemplating the prayer offered up by the disciples on this occasion?
52. Who was designated by lot to take the place of Judas in the college of apostles?
53. Are there any cases in which it is proper for Christians at the present day to decide difficult questions by casting lots?

INDIAN VIRTUE. A married woman, of the Shawnee Indians, made this beautiful reply to a man whom she met in the woods, and who implored her to love and look on him. "Oulaman, my husband," said she, "who is forever before my eyes, hinders me from seeing you."

TO THE BAPTIST CHURCHES IN CONNECTION.

TICUT.

Boston, May 9th, 1836.

My Dear Brethren,

In behalf of the Board of Managers of the Massachusetts Baptist Sabbath School Union, you will permit me to call your special attention to the consideration of the following topics:—

1. The character of the SABBATH SCHOOL TREASURY. 2. Its object. 3. Testimonials of judicious brethren in relation to it. 4. Suggestions. 5. The design in addressing you.

I. The Character of the Work.

1. It is cheap. Fifty cents per annum, consisting of 24 duodecimo pages, printed on fine paper, and with good type, is published on the first day of every month, making with the index, one volume of about 250 pages in a year. 2. It is adapted to the wants of parents and teachers; designed for their edification and encouragement; by proposing what may appear the wisest and best method of managing and instructing their children, and classes; by pointing out their motives to diligence and fidelity, and directing them to the end of their labors—the crown of the rejoicing that awaits the faithful. 3. It is peculiarly adapted to children. They will always find something in our pages, to lead them in the ways of piety—to impress upon their youthful minds, the momentous truths of holy writ. 4. It is the only work of the kind, in the Baptist denomination in the United States. As a denominational work, therefore, all other things being equal, it ought to be cheerfully and liberally sustained. 5. No individual, or individuals, have any personal interest in the publication of this periodical. It is the property of the denomination; and whatever benefits it offers, will be shared equally by every church.

II. Its Object.

The object of this work is to give a summary record of the proceedings of the New England Sabbath School Union, and its auxiliary and kindred societies; to make public the best method of conducting Sabbath schools, admitting the discussion of such questions as relate to their management; to notice, with particular reference to their tendency, juvenile books, and such as treat on subjects of education; to give such hints on training up children in the fear of the Lord, as are suited in the family circle as well as the Sabbath school; to insert such well authenticated facts, anecdotes, and memoirs of pious youth, as tend to exhibit the power of divine truth, encourage parents and Sabbath school teachers, and interest the minds of the pious; and, finally, to animate its readers, of all classes, to take their part in the prayers and labors necessary for the religious education of the rising generation.

III. Testimonials to the work.

A teacher in Connecticut says,—
"In compliance with your solicitation, calling upon ministers and teachers to use their influence to increase the sale and circulation of your periodical, I beg to inform you, that by a little exertion I have succeeded in introducing the work into the family of every member of my class. Nor have I confined my efforts here. I have made it my business in the Teacher's meeting—in the Sabbath School Concert—on all occasions when opportunity has offered, to urge upon all the importance of the work, and the duty of sustaining it cheerfully and liberally. And my success has thus far exceeded my expectations. Indeed, sir, I am perfectly persuaded, that by a very little effort on the part of our teachers, the circulation of the Treasury might be quadrupled."

A gentleman from Savannah, Ga. writes,—
"Your Treasury I have taken from its commencement, and cordially approve of it. The public need only to read it to know its worth. Wherever it is circulated, I am persuaded it will be the means of exciting among all a deeper interest in the Sabbath school. In all my intercourse with teachers and others, I am in the habit not only of recommending it, but of urging them to take it. It is especially desirable that it be circulated in every family. For what little visitor is more suitable for the family circle? It is a work every way adapted to the wants of parents and children. Influenced by this belief, and acknowledging myself a warm friend of the Sabbath school, I have obtained, with a very little exertion, 12 new subscribers, and believe that by a continuance in well doing the circulation will be greatly increased among us."

A minister in New Hampshire says,—
"I am persuaded it is in the power of every minister to increase the number of subscribers to the Treasury in their congregations, faithful. And this might be done by the adoption of a very simple plan. Let them furnish themselves with a few extra copies of the Treasury, and in their pastoral visits, let them speak on the utility and importance of Sabbath schools—the responsibilities of parents—the importance of works which treat on the subject of education, and of religious education in particular, and then let them introduce to their attention and inspection the S. S. Treasury, as a work which furnishes valuable thoughts on Christian education—and I doubt not it would very considerably increase the circulation of this useful periodical. I think the reading of the Treasury is generally confined to much too small a number of parents and scholars, and that the interesting information which its pages contain is unknown to many hundreds of your thousands. Might not this evil be considerably remedied if ministers were to exert themselves to promote a more extended circulation of the Treasury among the families of their congregations? Should my dear brethren in the ministry think proper to adopt the above, or some similar plan, I think it would be attended with the most encouraging success. The reading of the Treasury would do much to enlarge and liberalize the mind—encourage parents and teachers in their arduous work—excite a spirit of more fervent prayer for the young—kindle more extensively a benevolent and holy feeling among its readers—and generate a much deeper interest for the glory of Christ, in the increase of scriptural knowledge, and the conversion of children and youth. I wish, with all my heart, that this little monthly messenger was scattered, like Voltaire's tracts, 'in every oven and kneading-trough in the land,' not to lie there neglected, and forgotten, but to be read, and re-read, until parents, teachers and scholars, should be as familiar with its contents as they are with the alphabet. I pledge myself to do all I can to promote its circulation."

The following notice of the work is taken from the Minutes of a S. S. Teacher's Convention, just published.

"The Committee on the Sabbath School Treasury beg leave to Report. That we regard this Periodical with special favor. Simple in its style, unalloyed with error, rich with important facts and principles, it is precisely adapted to the wants of our Sabbath schools. In pupils it awakens a lively and hallowed curiosity. To teachers it gives wholesome counsel and seasonable reproof, nor can it fail to diffuse a healthful influence, wherever it goes. Our only regret in its circulation. While the Pedobaptists, whose cause is certainly no more deserving of support than our own, send out monthly more than seven thousand copies of a similar work, the Treasury, which we think equally deserving of patronage, is taken by less than half this number of subscribers. This ought not to be so. Let the work be sustained as it ought, and twenty thousand copies every month might go abroad among our families, and accomplish a great and important work—by aiding the energies of Superintendents—imparting fresh zeal to teachers, and uniting the co-operation of parents, it cannot fail to keep up an interest in Sabbath schools, which is now but rarely manifest. Nay, more. It would pay the salary of the Editor, and provide means for the enlargement of our Sabbath school operations, and thus set in motion a series of self-multiplying causes, whose holy and saving effects can be comprehended by no finite mind."

We feel inclined therefore, to present for the consideration of this Convention the following resolution, viz:—Resolved, That it be recommended to the churches of this State, to make one immediate and spirited effort to promote the wider circulation of the Massachusetts Sabbath School Treasury."

The Maine Baptist S. S. Union, at its last session, adopted the following resolution:—
"Resolved, That the Sabbath School Treasury, published by the Mass. Baptist Sabbath School Union, is a periodical, which from its cheapness and adaptation to the wants of Sabbath school teachers and scholars, as well as of parents generally, is deserving of the patronage of our Sabbath schools throughout this State; and we do cordially recommend to ministers, parents, and Sabbath school teachers to promote its circulation."

Similar resolutions were unanimously adopted by the S. S. Unions in N. H. and Conn., at their last annual meeting.

Now, dear brethren, are not these testimonials, in addition to many others which might be presented, were it necessary, emanating unsolicited from private individuals, and from public bodies, worthy of special attention? Are they not sufficient to excite every minister, superintendent, teacher, parent, and every one interested in Sabbath school instruction, to use his best endeavors to circulate this work? Sabbath schools take a high place in the scale of benevolent institutions. They aim at the same results as the ministry—the enlightening of the mind, and the conversion of the soul to God. Every attempt, therefore, to increase their number, extend their influence, and improve their character, should be acknowledged with gratitude. Such is the design of the Treasury; how far it has accomplished this design our readers must decide. We avail ourselves of this method, to call upon all the friends of Sabbath schools,—upon old and young, male and female, to favor this honest and untiring endeavor to diffuse information on the various subjects embraced in the department of religious education.

IV. Suggestions.

1. We would suggest the importance of getting together as many as you can of your Church and Society and Sabbath school, who wish to subscribe, and send us their names and the amount of their subscription through the postmaster, or some friend, to avoid expense, stating plainly the directions and mode of conveyance.

2. The price of the work is Fifty Cents per annum, in advance.

3. Subscriptions will not be received for less than one year, commencing with any number of a volume, and two months' notice must be given of discontinuance, and all arrears paid.

4. Societies, or individuals, paying for eight copies, shall receive the ninth copy gratis; over 5 and less than 20, for 42 cents each; over 20 copies for 40 cents each.

5. The design in addressing you is to get your co-operation in the circulation of this work. We wish to establish a complete system of Agency, in every Baptist society in the land. We therefore very respectfully solicit your hearty and vigorous support. We ask that this circular may be read in your Sabbath school—in the Sabbath School Concert—in the conference meeting, whenever, wherever, and by whomsoever you may think proper. We earnestly ask that you will act as Agent for the work, and by making immediate efforts to obtain subscribers, you will enable us, as we sincerely hope, to hear from you as early as the 1st of July. We now leave the subject in your hands, believing that it will commend itself to your sympathies and co-operation, and sincerely hoping that you will not disappoint our cherished expectations.

Subscriptions are earnestly and respectfully solicited.

In behalf of the Board,
JOHN H. PURKITT,
Corresponding Secretary.

Communications to be directed to S. S. Depository, No. 47 Cornhill, Boston, Mass.

Rev. R. Turnbull writes us under date of Detroit, Michigan, 27th April, 1836.

Dear Brother,—

Knowing that you take a deep interest in the spread of the Redeemer's kingdom, I thought it might gratify you to be informed of what God has done for various churches in this youthful but rapidly improving Territory. It has been matter of general complaint for a year or two past that almost none of the Churches here had been visited by the special influences of the Divine Spirit. But within the last six months quite a number of the churches, particularly in this vicinity, have been much blessed with the revival of Christians and the conversion of sinners. In Pontiac about thirty or forty persons have been converted to God, and a spirit of seriousness and inquiry still pervades the village. Many opposers and infidels have been silenced and confounded; some of them have been turned to the Lord, and others have been compelled by the force of overpowering evidence to acknowledge the moral and social benefit which Christianity confers. A few mercy drops have fallen upon the church in Mount Clemens, and twelve or fourteen converts baptized in the name of the Lord. The little band of Christian disciples in Oakland, a recently formed church, have been greatly blessed, and Brother Goodman their pastor, has had the pleasure of leading some thirty or forty willing converts into the baptismal water. Considerable additions also have been made to the church in Troy; but it is especially in Adrian that the Lord has manifested his power. The last time I heard from this place, Brother Simmons, the pastor of the church, had baptized sixty most interesting candidates, of all ages, and in all conditions of life. Other places which I have not room to specify, have experienced the awakening and sanctifying power of Divine grace; and upon the whole, I should think that within a circuit of fifty miles from this place, nearly three hundred souls have in the judgment of charity, passed from death unto life during the last six months—our own church in Detroit, has not enjoyed any special revival, yet a few sinners have been plucked as brands from the burning and added to the family of the faithful.

All the above mentioned places and many others throughout the Territory, are taking measures to build Meeting Houses. In Pontiac, \$3000 have been subscribed to build a house for God, and \$6000 in Adrian for the same purpose. They are also about to build a good sized and substantial Meeting House in Troy—in Monroe, in Mount Clemens, in Dexter, &c.

The prospects of our denomination in this Territory, are at present truly encouraging, and all we want to give it a decided and prominent superiority to any other in point of numbers and strength, is an adequate supply of competent and faithful Ministers. Here there is a fine opportunity for usefulness to those who are disposed to work for God, and En-

dure hardness as good soldiers of Jesus Christ."

I lately saw Brother Hinton from Chicago, Illinois, (and whom you will probably see in your city, if may be before the reception of this letter,) who gave me quite a cheering account of the state and prospects of the Baptist Church there. Cheering news has also arrived from Cleveland, Ohio—our brethren there have recently erected a beautiful and spacious edifice for the worship of God. They have, I understand, rented the whole of their pews for the ensuing year, at the rate of nearly \$2000,—but what is more delightful still thirty or forty most interesting converts have been baptized and added to the church.

In view of these and other cheering facts in regard to our churches both in the west and east, have not the Baptists of the United States peculiar and most impressive reasons for gratitude and joy? It does appear to me that God is blessing "Our Zion" wonderfully, and that he is by this means evidently preparing us for a more elevated position in the Church and in the world. This somehow suggests to me the late decision of the Board of "The American Bible Society," in regard to Foreign versions of the Sacred Scriptures, and the possible formation of a Baptist Bible Society, a measure, which, though untoward as to its origin, will undoubtedly give a new and nobler impulse to the energies of our denomination. The decision of the Board is universally condemned by Baptists in the west, and the majority of them with whom I have had any opportunity of conversing upon the subject, think that it will be altogether better for us to form a separate and independent association for the circulation of the unadulterated truth of God in heathen lands. But my paper is filled, and I must therefore break off my desultory and hastily written remarks.

I am, Dear Brother, yours,
Respectfully and affectionately.

Letter from brother A. M. Smith, dated COLCHESTER, May 4, 1836.

Dear Brother Biles,

It is with gratitude to my Heavenly Father, that I am permitted to record his goodness to the dear people of my recent charge. During the last few weeks, they have enjoyed the signal benefits of saving grace; and an interesting number, hope that they have "passed from death unto life." The work has been confined principally to the children and youth, though there have been some cases among those of riper years. An interesting feature of the work has been, a solemn conviction of sin as committed against a God of Infinite Holiness and Goodness, and a reliance on the grace of God in Jesus Christ alone for salvation. Plain, Bible truths, have been the "measures" used, and those truths have wrought, not only to change the purpose, but the affections of the heart. I spent the last Sabbath with them, and had the happiness to baptize seventeen, and introduce them into the fellowship of the church. Two of the number, however, were received for baptism, soon after our protracted meeting last winter, but from unavoidable circumstances were prevented from going forward sooner. A number more will probably soon follow. I shall not write more at present; possibly some of the brethren at Pleasant Valley will give you a more detailed account.

Yours in the Gospel,
A. M. SMITH.

REVIVAL IN SOUTH READING, MASS.

A gentleman writing to his friend in this city under date of May 2, 1836, communicates "the pleasing intelligence that the Baptists in South Reading are enjoying a very precious revival season."

The careless sinner, the profane swearer, and the hardened infidel, are the subjects of the present revival."

The following correction was handed us by a brother who was a more constant attendant at the several meetings, than the editor of this paper. We cheerfully give it a place.

For the Christian Secretary.

Mr. Editor,

Will you allow me to correct an error which occurs in the editorial article of your last week's paper, headed "BOARD MEETING?"

In speaking in that article of the "Conference of inquiry as to ways and means," you say, "A resolution was introduced expressing approbation of the conduct of the Baptist members of the Board of the American Bible Society, who had pleaded and voted against the resolve of Feb. 17." No such resolution was introduced to the Conference. Such a resolution was introduced in Board meeting, and eventually withdrawn, but was never presented to the Conference. Why it was not introduced in Conference, by its original mover, or by some one else, I cannot say—perhaps it was considered by brethren that other resolutions introduced into Conference, and such as finally passed it, covered all the ground which was necessary to be occupied—or at any rate went as far as we could go with unanimity.

S.

For the Christian Secretary.

In the extract of my sermon, which appeared in the Secretary Feb. 13, I noticed a typographical error, which at the time I did not consider of sufficient magnitude to ask for correction. But I am now apprized my meaning was not understood. The error alluded to is as follows: "should the sentiment become general among you, though no minister ought to live with the same people more than two or at the most three years," &c. The word *though* in print, was the word *that* in the sermon, where it reads thus: "should the sentiment become general among you, that no minister ought to live with the same people more than two or at the most three years," &c. A sentence I did not advance as my own, but referred to others who are for the frequent exchange of ministers. I cannot tell how long a minister ought to live with the same people; circumstances alter cases; but this I know, some

ministers, as they are called, never ought to go among a people any where, and others never ought to stay any where; while another class may be useful in a place for a few years, and then more useful some where else; and still another class, the longer they live with a people the more useful they are. Let churches and ministers take heed they do not put asunder what God hath joined together, nor attempt to join together, what God hath put asunder.

I am with respect yours as ever,
ALVIN BENNETT.

South Wilbraham, May 10th, 1836.

From the New York Evangelist.

REV. DR. MARSHMAN, OF SERAMPORE.

We have been unexpectedly gratified with a letter from this venerated missionary of the cross, some parts of which appear important enough to give to our readers the reading of a portion.

As I am greatly pressed for time, I can enlarge no further than to say that our gracious Redeemer has neither forsaken us at Serampore, nor left us wholly without tokens of his gracious presence and approbation. Our native missionary stations have increased to eighteen, in these last seven years; and of the brethren who labor in them, nearly fifty of different nations, (for with us there is no difference of blood or color, since HE hath made of one blood all the nations of the earth,) all with the exception of five have by his grace been raised up in India itself. And I feel thankful while I add, that if we may adopt the primitive maxim, as old as Tertullian, "*Ubi tres ecclesia est*," there are among these eighteen stations, twenty-six infant churches rising up, the greater part of whose members are natives of India. Kindly drop me a few lines by the first ship, and believe me,

Affectionately yours, in our common Lord,
J. MARSHMAN,
Senior Missionary at Serampore.

Serampore, Nov. 5, 1835.

* Where there are three, there is a church.

AMERICAN TRACT SOCIETY.

ABSTRACT OF THE ELEVENTH ANNUAL REPORT.

The closing act of the year was a resolution by the Finance Committee, "That this Committee feel that God has wonderfully blessed the efforts to raise funds for the Society during the past year, and request their brethren of the Executive Committee to unite with them in consecrating an hour to humble prayer and thanksgiving to our Heavenly Father, who has so remarkably moved the hearts of his children, to sustain this Society, and enlarge its usefulness."

On closing the accounts, April 15, the total receipts were found to be one hundred and five thousand dollars, being twelve thousand dollars more than the previous year, and nearly thirty-eight thousand more than the year preceding; the designated sum of thirty-five thousand dollars had been all received, and paid over for foreign and Pagan lands; and only seven hundred dollars were wanting to meet all pecuniary claims at that time presented. The amount of volumes printed, was also 248,000; being 141,000 more than in the previous year; and the prospect of future usefulness in each department of the Society's operations was apparently greater than ever before.

The death of Rev. Dr. Nevins is noticed who was a member of the Board, and the author of five tracts, published by the Society, and two volumes, "Practical Thoughts and Thoughts on Popery."

New publications 53; including Memoirs of Payson and Pearce; two volumes of Dr. Nevins; a volume of standard treatises on infidelity; Henry on Meekness; Biographies of Nathan W. Dickerman, Mary Lathrop, John Mooney Mead, and Caroline Hyde; and twenty tracts in the general series, the first ten of which complete the 10th bound volume of tracts. The Evangelical Family Library now comprises 13 volumes. Whole number of publications 627.

AMOUNT PRINTED AND CIRCULATED.

Publications. Pages.

Printed during the year, (including 247,372 volumes) 4,556,972 101,293,564

Printed since the Society's formation, 43,647,590 711,233,750

Circulated during the year, (including 160,454 volumes) 3,298,346 72,400,229

Circulated since the Society's formation, 29,426,676 614,790,676

Of twelve late tracts, more than 1,000 have been printed within the year; and of the Christian Traveller, The World to Come, The Fool's Pension, "Where did he get that Law?" and I've no thought of Dying so, from 136,000 to 176,000. Of Persuaders to Early Piety and Allice's Alarm, 12,000 each; of Baxter's Call, 14,000; and of Life of Page, 26,000.

The circulation of the smaller tracts is about the same as the previous year, while that of volumes exceeds the previous year by 18,500,000 pages. Gratuitous distributions, 7,290,900 pages; widely dispersed in various parts of our country and the world, in 265 distinct grants; besides 2,548,260 pages, delivered to ministers, directors, &c.

RECEIPTS AND EXPENDITURES.

Received for publications sold, \$47,573 37

Donations, including \$229,949.92 for foreign distribution, of which \$10,000 is from the American Tract Society, Boston, \$10,123.27 from Ladies, and \$6,101.61 legacy of Mr. Joseph Burr, 56,638 04

Total, (including \$792 18 balance in Treasury,) \$105,003 59

Paid for paper, printing, stereotyping, &c. \$53,117 17

Remitted for foreign distribution, 35,000 00

For publishing Baxter's Call, &c. for the Blind, 500 00

All other expenses, as by items in the Treasurer's Report, 16,385 82

Total, paid during the year, as above, \$105,003 59

The donations received are about \$4,000 less, and the receipts for sales \$16,000 more, than in the previous year; and though only \$29,950 of the receipts have been designated for foreign distribution, the whole sum of \$35,000 which the Committee proposed to attempt to raise, has been paid over for foreign stations.

New auxiliaries, 34; whole number on the Society's list, 1180.

FOREIGN DISTRIBUTION.

CHRISTIAN SECRETARY.

HARTFORD, MAY 14, 1836.

UNITED TESTIMONY.—The New York Baptist Register contains this week the doings of seven churches in the interior of New York, all coinciding in the disapprobation expressed by others, of the doings of the American Bible Society, and proposing speedy and denominational action to spread the Bible in foreign lands. It will also be seen by a letter from brother Turnbull, of Detroit, in another column, that the western churches will act unitedly with the whole denomination, in giving the word of God faithfully translated, to the heathen world. From the farthest South there comes to us an expression of equal unanimity of feeling upon this important labor. The Editor of the Religious Herald doubts the expediency of deferring a Convention till April next; and fears that the zeal which now animates many will die away before the year comes round. We can only say, such zeal would not be sustained at all by the mere formation of a Society; if there is in any one true zeal, he can and will send his donations forthwith to the Board of missions, to aid them in their work; and while he is thus doing what his hands find to do, the time to form a Society will overtake him. That zeal which cannot work without the desired organization, would probably grow cool and do but little if one existed; in which case the Society would soon be put to shame before the world. Brethren, work or—work now; raise and forward funds as fast as possible, to the Hon. Heman Lincoln, Boston, who is Treasurer of the Board that must disburse the funds for the translation and circulation of the Bible, even if we had a Bible Society to-day. And in any event, nothing can be done without money; send it on—talk does little, and action nothing, without funds.

We are pleased to notice the following, in the Monthly Paper of the Baptist General Tract Society; and sincerely hope, that the labors of brother Allen will be rewarded by an immediate sale of the whole edition.

TRIENNIAL REGISTER.

"We expect to get this work out about the 20th inst. when the orders for it will be immediately executed. This delay has been occasioned by circumstances wholly beyond our control. The editor has been at his post night and day. No part is copied from the former Register. Every sentence is written out for the compositor, and the preparation of the tables requires great care and labor. We trust the value of the work will be enhanced rather than diminished by a delay of a few weeks, as all the changes, even the most recent, which are so rapidly taking place in the denomination, will so far as is practicable, be noticed in the work."

A FACT FOR THE PEOPLE.—Rhode Island is the only Northern State where an attempt was made to prevent, by law, the circulation of abolition tracts, and there the attempt failed. The other Northern States, so loud in professions at public meetings, have done, and will do nothing on this subject. So much for Northern respect of Southern Rights.—Southern Baptist.

No, dear sir, you have told only the one half. It is not only so much for our "respect for Southern rights," but so much for our respect for the liberty of the press, and denial of your right to abridge us of it, just because you wish to do undisturbed what others will not do.

Governor's Message.

Gentlemen of the Senate and House of Reps.

The same increase of population, extension, cultivation, manufactures and internal improvements, noticed on a former occasion, still continue. Our march is onward, and there is no country whose prospects are more cheering. To perpetuate this state of things deserves our undivided attention. Perfection is not expected in this world—errors will occur needing correction—our situation is new, our institutions are an experiment, and we have but faint lights from experience to guide us in our national course—are yet but laying foundations of future growth and prosperity. These circumstances call loudly upon us for the exercise of the utmost vigilance and care.

Since our last meeting, the long controversy with our ancient ally, it is hoped, is amicably adjusted, and with it, terminated the only existing collision with any foreign nation. The circumstances attending the controversy evince the estimation in which we are held abroad, and afford an assurance that our rights hereafter will be more respected than in times past. For this we are indebted to our growth and prosperity. However unpleasant the recollection may be, it is a truth, of which we have had many proofs, that nations must rely for peace and quiet on the strength of their arms, as well as the rectitude of their course.

Collisions with the aborigines, which have existed since the settlement of our country, still continue, and appear likely to continue. This unfortunate race seem incapable of renouncing their mode of living and adopting one more civilized. Their intercourse with whites has been attended, from the first, with few benefits to them, and with many evils. The efforts which have hitherto been made for the amelioration of their condition, have been attended with only a partial and limited success. A cruel destiny is pursuing them, and they seem fated entirely to disappear.

Communication have been received from the assemblies of many of our sister States, complaining of the interference of the inhabitants of other States with their domestic relations.

It is said that the inhabitants of some of the non-slave-holding states are forming societies for the abolition of Slavery, and sending incendiary publications, tending to excite insurrections, commotions, and bloodshed; and a call is made on us to take measures to prevent these practices. How far the citizens of this state are implicated in this complaint, I am not advised. I am aware that many persons here disapprove of slavery, and there may be those who advocate its immediate abolition, regardless of consequences. Speculative opinions on this subject, as well as all others regarding our political and moral condition, are liberally indulged, and have been since we became an independent nation. This spirit of free discussion, if not necessarily from the nature of our institutions. There are, however, restraints imposed by our political organization, which ought not to be disregarded; and more especially are those restraints imposed on speculations resulting in acts calculated to impair the harmony which ought ever to exist between the different members of our confederacy.

When the struggle with what we denominated the parent country commenced, domestic slavery existed here as it does at the present day. We were not deterred by this consideration from seeking and hailing with joy the co-operation of our

southern neighbors. We formed with them a solemn league, which we are bound by every tie and consideration to respect and maintain. The constitution of the United States was the result of compromise—concessions were made by the large states to the small; by the northern to the southern; and the southern to the northern; and without these concessions no constitution could have been formed, or if formed would have been adopted. Slavery is one of those subjects with respect to which a compromise was made; even the importation of slaves was allowed until the year 1808. The interference with the existence of slavery in the several states, was never conceded to the United States. Regulations on this subject were left to the control of the states individually.

The men who framed the constitution of the U.S. were highly distinguished for intelligence, piety, humanity, and moral worth of every kind; and it is regretted that any portion of our population should, in any way whatever, undertake to unsettle what has once been thus solemnly arranged and adjusted. For individuals to attempt what the states cannot legally undertake, is palpable violation of the spirit of our national compact. Power is given to Congress to provide for calling forth the militia to suppress insurrections. This clause is understood to have been inserted with particular reference to the slave population. What can be more absurd than for individuals to be engaged in practices, the inevitable tendency of which is to produce excitement, which the same individuals are liable to be called upon to put down at the point of the bayonet? It is an interference which evidently will not be submitted to, and the deplorable consequences to which it may lead should be deprecated by every friend of humanity, and every one who respects the constitution and the laws.

It is hoped that if any proceedings have been had in this state, which come within the complaints referred to, for further reflection and the development of public sentiment which have taken place, have satisfied their authors of the impropriety and impolicy of their course, and that a different line of conduct will hereafter be pursued.

The communications to which I have referred are from the states of Virginia, N. Carolina, S. Carolina, Georgia, Kentucky, Mississippi and Alabama, and are herewith laid before you. They will no doubt receive at your hands that attention to which they are entitled, as well on account of the high sources from which they emanate, as the vitally interesting subject to which they refer, and will lead to such measures as are called for by the occasion.

It appears that there is an unprecedented accumulation of funds in the U. S. Treasury; this circumstance has given rise to various plans for its distribution. The present, is a novel state of things. Never before, since the establishment of our government, could it be said we were out of debt, and had at command more money than we felt immediate occasion for.—We have had a debt hanging at times heavily on us, and been compelled by it to limit our views and expenditures. At the close of the last war, a military peace establishment was arranged, and such a force only retained, as the exigencies of the country were thought to require. Military works were projected and erected for our defence. The state of the treasury soon became such, that a reduction of the peace establishment was deemed necessary and expenditures on fortifications curtailed.

The common defence was the main object of our confederacy, and for this the U. States are bound to provide; and this is a work which should be entered on and completed with little delay as possible. The suffering of the last war are not forgotten, and should not be till ample provision is made for their recurrence. Our round bays, rivers, and many of our harbors, were destitute of means of defence. Nearly the whole of our seaboard was exposed to the ravages of the enemy, and we suffered much from their depredations, and still more from the constant state of alarm in which we were kept. When the U. S. government has fulfilled its duty with respect to national defence and other things within its province, it is time enough to talk of some other disposition of the revenue; until this is accomplished, projects on this subject, to say the least, are premature.

Your attention is particularly invited to the subject of joint stock companies. There has been a degree of liberality, if not improvidence, in legislation with respect to companies of this kind, which calls for serious and careful investigation. All joint stock companies, incorporated by public acts, possess privileges not enjoyed by individuals or private associations—they are liable for the amount of their joint stock, but the separate property of stockholders is entirely exempt. They are also invested with the character of perpetuity. There may be cases in which it is advisable to invest individuals with these privileges, but the good to be derived ought to be palpable.

The affairs of corporate companies are not generally as well managed as those of individuals.—Their business must be done by agents, who have not the same interest, and cannot feel the same stimulus which is experienced by individuals in their own private concerns. The exemption from taxes, beyond a certain sum, has a tendency to create business in undertakings, and improvidence in the mode of conducting them. The proportion between industry and profit, is the natural and proper stimulus in every branch of business earned on by individuals; this proportion is broken in upon and deranged by the creation of corporate companies.

In those branches of business which can be, and are carried on by individuals, no good, but much evil will probably result from acts of incorporation.—Some works, such as canals and railroads, require more capital than individuals would furnish. The utility of such channels of conveyance and communication are universally acknowledged. It may be, it would be better to have the works made by the State, but should the State be unwilling to undertake them, they must be made by joint stock companies, or be dispensed with altogether. When they are made by companies, the State should in all cases reserve to itself the power of taking these works into their own hands, at any time, by reimbursing what has been expended with a certain rate of interest.

When incorporated companies are invested with the monopoly of any branch of business, a most serious accession is made to the other evils attending them. Our banks are invested with a monopoly of this kind. They have the exclusive privilege of issuing bills of credit—a power which is denied to the sovereign states of this Union. It was denied on account of the evils which had resulted from its exercise. It is yet to be seen whether as great an evil will not now result. Privileged orders in a community are regarded as dangerous, and a young republic should be on its guard against their introduction. In the effect it cannot be of much consequence whether exclusive privileges are conferred on individuals or associations of individuals. There is a tendency on the part of those who have them, to unite for their mutual benefit; and when they become sufficiently powerful to control the action of government, the liberties of the people are at an end.

The situation of our common schools has for some time been the subject of complaint. It is thought that our school fund does not furnish the benefits expected from it, and which it ought to furnish.

The evil arises from the want of suitable teachers. This want has been experienced in other states as well as our own. Various remedies have been suggested; the education of teachers at public expense has been proposed. This to some extent would be beneficial, but it is doubted whether it would remedy the evil entire. If persons are educated with reference to their being teachers, unless teaching is found to afford a reasonable compensation, it will soon be abandoned for some other employment.—If teaching is a profitable pursuit, there will be persons enough who will qualify themselves for it.—If it affords in proportion to the talents and industry requires, a compensation equal to that yielded by other occupations, there will soon be no want of teachers—the same competition and rivalry will take place that there are in other branches of business.

It is not enough that the teacher should be acquainted with the things to be taught; he must be capable of communicating, as well as learning. He ought also to be capable of understanding the character, disposition, and temper of his pupils, and be able to discover the peculiar bent and turn of their minds; and be capable of developing their faculties. To make a good school master, time and experience are necessary. A man really capable of discharging the duties of a teacher, is an invaluable acquisition. On him depends in a great degree, the future character of those committed to his care.—Such a person is entitled to liberal compensation for his services. With the means now provided, this compensation can be afforded by introducing the Lancasterian system of instruction.

In an economical point of view, this system has a very great advantage. A much greater number of pupils can be taught by a single school master in this mode, than any other; and the compensation may thus be divided among several, which must be given to one. A trial has been made of this system, in this city, with much success.—Here the utmost benefit which can be derived from this fund is obtained. No obstacle is seen to the extension of the same advantages, at least to all the parts of the state with a dense population; and where population is sparse, and a school cannot be kept up through the year, a teacher on this plan might be employed for a limited time.

The measures adopted at the last session of the General Assembly, respecting the militia, have been attended with very beneficial consequences. The burthen imposed on subjects of militia duty, is somewhat onerous; but experience evinces that its importance is fully realized, and that nothing but proper countenance and encouragement are necessary to ensure a cheerful submission to this burthen, and an efficient performance of what the interests of the country may require.

The receipts in the treasury during the year ending April 1, 1836, were \$85,454 39; expenditures in the same period, \$61,797 46, leaving a balance in the treasury of \$23,656 93. All the expenses of the state have been met without a resort to the use of loans.

The School fund continues in a highly prosperous condition. From the present Commissioner's report to the Legislature, in 1835 it appears that the nominal capital of the fund amounted to his supervision, then amounted to \$1,719,403 31. So large a proportion of the fund was unproductive, that the greatest dividend had barely exceeded \$70,000, or about 85 cents annually to each child between the age of 4 and 16. The dividend of the past year amounted to \$87,733 83, being \$1 05, to each child within the ages specified.

The receipts at State Prison, during the year ending March 31, were \$19,240 19; expenditures in the same period, \$18,055 61. In this sum is included the cost of the new building ordered at the last session of the Legislature, amounting to \$3,320 91; exclusive of this the receipts beyond the expenditures amounted to \$6,365 49.

In pursuance of the resolution passed the last session, commissioners were appointed to make a geological survey of the State. This survey has been made, so far as the time and means afforded would allow; and the report of the commissioners, with a suit of geological and mineralogical specimens collected by them, will soon be laid before you.

I avail myself of the present occasion to make acknowledgments through you to the people of the State, for the evidence afforded by the recent election, of their approbation of the manner in which the duties devolved on me have been discharged; and in the continuance of their respect and confidence. It is in testimonials of this kind, that those in public stations derive their highest and most gratifying reward. In the arduous and responsible duties you are called to perform, you will find me ever ready to co-operate with you, and lend all the aid and assistance in my power; and may that Being from whom we derive life and light graciously look upon us, and enable us so to act, that all our proceedings may redound to his honor and glory, and the permanent good of our fellow men.

HENRY W. EDWARDS.

From the New York Transcript of May 11.
LATEST FROM FLORIDA. The Savannah Georgian, received yesterday, contains much later information from Fort Drake, and the war proceedings in Florida, than we have before received. The news was brought by the steambot Florida, from Picolata, on board of which were two companies of Georgia volunteers returned from the seat of war. The Indians are still carrying on the war unabated—never to be found when they are sought after, and sure to appear when they are least expected or desired.

The division of the army under General Clinch, left Tampa April 14th, for Fort Drake. On the 13th, after a slight skirmish with the advance with a party of Indians in a hammock, who retreated as usual on being charged, the General joined Major Cooper and his detachment, who, it will be recollected, were left with the wounded and a field piece, on a strong position upon a hill, adjoining a pond. Major Cooper informed them that three or four days after Gen. Scott's departure, they were attacked by a considerable body of the Indians, who were repulsed by the brave Georgians.

The Indians renewed their attack upon Major Cooper for thirteen days successively, but without doing other injury than killing one private, Mr. Zarock Cook, of the Morgan guards.

Gen. Clinch then returned back on an Indian trail for two miles, and hearing a cannon of Col. Lindsay, fire at 10 A. M. as a signal, continued his march, and before evening came up with that officer's division, encamped on the Great Withlacoochee. They had suffered much from sickness, but were recovering. Col. Lindsay had also left Tampa, April 14th, and while crossing the Hillsboro river, was attacked by a party of Indians, who killed one of his men, Mr. James Branham, son of Dr. Branham, of Putnam county, Georgia.

Gen. Clinch then proceeded to Fort King, while Col. Lindsay returned to Tampa. On their march to Fort King, where they arrived April 25th, Gen. Clinch fell in with 300 head of cattle.

An extra of the Jacksonville Courier, of the 23rd ult., says, that previous to the return of Gen. Clinch an attack had been made on Fort Drake, (April 20th) at two o'clock in the afternoon, by fifty mounted Indians. They were repulsed, however, but carried off with them three of General Clinch's and four of Col. Humphrey's negroes, and seventeen horses.

Death of a Member of Congress.—The United States Gazette of Monday says:—"We learn that the Hon. Mr. Manning, of South Carolina, died suddenly last evening, at the Marshall House, Chesnut-St."

The Favorite Son.—At the March term of the court of Common Pleas, Delaware county, a young man about 24 years of age, named Jonathan Thompson, was indicted for murdering and disfiguring the person of his father. It appears from the evidence on the trial, that on some day in January, the son was seen by two females near the cabin of his father, the rest of the family being absent. Soon afterwards, the same females, who were the nearest neighbors, heard repeated cries of distress, but were afraid to approach the cabin. In a few minutes they saw the old man lying upon his back, on the ground near the cabin, stretching up his arms as if begging for assistance.—They went to him and found him almost lifeless, with a piece bitten out of his upper lip, nearly the size of one's thumb, his eyebrows and ears cleared through and through, and one arm from the hand to the shoulder covered with wounds made by the teeth. He was removed into the cabin, and placed on the bed. His life was despaired of. The next morning the son was arrested, and his clothes were literally soaked and stiffened with blood—the blood of his father! It further appeared that the father and son were both in the habit of drinking spirits, and that the son was under the influence of liquor when he committed the outrage upon his father. He was his father's favorite son, and it appeared that they would occasionally have a drunken frolic together. There had been some previous misunderstanding in regard to the farm, and the son who was peaceable and inoffensive when sober, but quarrelsome when drunk, had thrown out some threats against his father. When arrested in the morning, he was sober, and the officer took him to see his father. He almost fainted at the sight, and called for a tumbler of water, and a chair to sustain himself. His father refused to appear in court to testify against him. He was his favorite son. The jury returned a verdict of guilty, and the wretched man was sentenced to the penitentiary for three years, the victim of bad example and bad precepts. "I raise up a child in the way he should go, and when he is old he will not depart from it."

FIVE THOUSAND DOLLARS FOR SIGHT. The distinguished Surgeon, Mr. Alexander, who recently restored sight to the Earl of Lonsdale, by the operation of cataracts, was presented with a thousand guineas as a professional fee. And we dare say his patient considers the money well laid out.

SHOCKING ACCIDENT. The Philadelphia Inquirer states, that by the falling in of a bank of earth, on the line of the Reading road, beneath which a number of men were engaged at work, no less than sixteen lives were lost.

RANDOLPH'S WILL. The Court of Appeals, of Virginia, has reversed the decision of the General Court, in the case of the last will of John Randolph. The substance of the opinion—in which the Court agreed unanimously—is, that on the 1st of January, 1832, John Randolph, of Roanoke, was of unsound mind, and therefore the paper, purporting to be his last will, is void.

The will of 1821 is before the General Court for probate; and it is supposed a contest will be made on that also. This will provides for the emancipation of all the slaves belonging to Mr. Randolph's estate.

FIRE AT CLEVELAND. By the Cleveland Herald of the 2d inst., we learn that on the morning preceding, the premises occupied as a grocery and provision store by Mr. C. Cole, with the hardware store adjoining, were totally destroyed, by fire; loss estimated at \$10,000.

A cow was killed yesterday, on the track of the Patterson rail road, near Aqueduct, by the locomotive cars were thrown off the track, by this accident, and detained about an hour.

A similar accident occurred on the Brooklyn and Jamaica rail road on Monday last.

MARRIED.

At Trumbull, by Rev. Mr. Denison, Mr. Lewis Sherman, of Newtown, to Miss Clarissa Rowell, of Trumbull.

At Monroe, by the same, Mr. John G. Beardsley, to Miss Mary Nichols.

At Weston, by the same, Mr. ——— Raymont, of Norwalk, to Miss Joanna Thorp, of Weston.

At Tolland, Conn. on the 4th inst. by the Rev. Dr. Chapin, of Willington, Rev. William Brown, of Wrentham, Mass. to Miss Catharine Hyde, daughter of George M. Hyde, Esq. of Tolland.

DIED.

In this city, on the 23th of April, Sarah Elizabeth, aged three years, daughter of Mr. Joseph J. Lane.

At Suffield on the 30th ult. Edmund B. son of George W. Hastings, aged seven months.

In Monson, Mass. on the 2d ult. Amos Emery, son of Elder Amos and Phebe Snell, aged 3 years and 9 months. Funeral sermon by Elder A. Cole, from 2d Samuel xii. 22, 23.

In Holland, Mass. 25th ult. William, son of Elder Washington and Louisa Munger, aged 2 years and 5 months. Funeral sermon by Elder A. Snell, from Heb. brews xiii. 14. "For here we have no continuing city."

In Hebron, (Gilead Society,) on the 25th ult. after a distressing illness of seven days, Edmund C. Gear, in the 42d year of his age. The deceased was an industrious, enterprising, magnetic, and a worthy citizen—in his social intercourse through life he was amiable and conciliatory, free from that illiberal feeling which is too often manifested by the arrogant towards those who honestly differ from them in principle—correct in his deportment, he had acquired an extensive circle of friends and was universally beloved and esteemed. In him was combined every quality which ennobles human nature—his character was above reproach—he was as the poet would have it, a noble work:—

"A wit's a feather, and a chief's a rod,
An honest man's the noblest work of God."
By this truly afflicting dispensation of Providence, an interesting family consisting of a wife and eight children are left to mourn the loss of its beloved head, and the Society with which the deceased was connected sympathize with the afflicted family and all feel that they have met with an irreparable loss, with this to console them, that the deceased has left a name which is better than precious ointment.—*Times*.

In addition to the above, let it be stated, that Mr. G. was a Christian—and his christian principle is believed to have been the principal source and foundation of those excellencies of character, which the community in the *Times* portrays. Mr. G. became a hopeful subject of grace in an extensive revival of religion which occurred in Gilead, in 1831; and from the time of his conversion to that of his death, he was the humble, uniform, steady, active Christian. He was a deacon of the Congregational church in Gilead, at the time of his decease, and for the short time that he had sustained that office, it is believed he had "used the office of a deacon well." Of his views and feelings in prospect of death, the writer has not been informed, but he needs no testimony on that point to convince him that all is well with deacon Gear. His friends can, to be sure, rejoice that he "has left a name which is better than precious ointment," but they have far richer source of consolation, in the full conviction, that their loss is his glorious and unspeakable gain.

The writer of this notice is of a different denomination from that to which deacon Gear was attached, yet does he take great pleasure in bearing this testimony to the exalted worth of a departed friend of another communion, and especially to the power of Divine grace as manifested in the deceased.

NOTICES.

The Ashford Association will hold its annual session at Thompson, old meeting-house, on Wednesday the 18th inst. at 10 o'clock, A. M.

The next meeting of the Middlesex County Baptist Minister's meeting will be held at the house of George Read, Esq. in Deep River, on Tuesday the 17th of May, at 10 o'clock, A. M.

H. WOOSTER, Secretary.

The Sabbath School Convention including the New Haven Association will hold a meeting with the Baptist church at Meriden, Thursday, May 19th, at 10 o'clock, A. M. A general and full attendance is earnestly requested.

GEORGE B. ATWELL, Secretary.

TAKE NOTICE.
The Baptist Sabbath School Depository in Norwich City, is removed to the book store of Mr. Thomas Robinson, where all who are desirous to obtain books are requested to call and obtain a supply.
April 25, 1836.

The third quarterly meeting of the Young Men's New London County Temperance Society, will be held in the Baptist meeting house in Milwau, (N. Stonington) Tuesday, May 24th, 1836, at 1 o'clock, P. M. An address is expected on the occasion. A general attendance is requested.

HARTFORD COUNTY TEMPERANCE SOCIETY.

The next meeting of this Society will be in Turkey Hills on the 4th Tuesday, 24th day of May. Delegates will meet at 10 o'clock, A. M. Addresses at 2 o'clock, P. M.

It is requested that those Societies which have not made returns for the last year would do it as early as possible.

D. HEMENWAY, Secretary.

The New London County and vicinity Baptist ministerial conference, will hold its next quarterly meeting at Preston, the last Tuesday of the present month at one o'clock, P. M.

N. E. SHALER, Sec'y.

The American Baptist Home Mission Society, is expected to hold its next Anniversary in the city of Philadelphia, on the First Tuesday in June.

Auxiliary Societies are respectfully requested to send delegates, to represent them; and all who are interested in the operations of the Society, are affectionately invited to attend.

The Editors of Baptist papers will confer a favor by giving this a few insertions in their papers.
JOHN C. MURPHY, Recording Sec'y.

SACRED CONCERT.

ORATORIO OF DAVID.

A CONCERT of Sacred Music will be given at the Centre Church, on TUESDAY EVENING, the 14th inst.

PART I. will consist of Choruses, Quartets, Trios Duets, and Solos, from Handel, Haydn, Mozart, Rossini, and other eminent composers.

PART II. will consist of the finest parts of NEUKOMM's celebrated ORATORIO OF DAVID, which has been recently performed in Boston, by the Handel and Haydn Society, and repeated many times with great applause. The characters to be introduced are David, Jonathan, Goliath, Michal the daughter of Saul, and the sister of David. Mr. Colburn, of the Boston Handel and Haydn Society, who has there performed the part of David in this Oratorio, will perform the same part here.

Doors open at 7 o'clock, and the Concert to commence at a quarter before 8. Tickets 50 cts. to be had at the door. Children under 12 years of age, 25 cents.
May 14.

At a Court of Probate holden at Plymouth, within and for the District of Plymouth, on the 2d day of May, A. D. 1836.

Present, CALVIN BUTLER, Esquire, Judge.

Upon the petition of Nelson Tuttle, of Plymouth, in the County of Litchfield, shewing to this court, that he is Guardian of Mary E. Allen, Martin Allen, Clarissa Allen, Dwight Allen, Adaline Allen, and Alpheus Allen, of Plymouth, within said district, minors; that said minors are the owners of real estate situated in said Plymouth, viz. half of a dwelling house where Ransom Allen now lives, one piece of land containing about two acres, lying south of said dwelling house, one piece containing about ten acres, lying near Lyman Tuttle's dwelling house, one piece containing twenty-six acres, near Jonathan Pond's dwelling house, and the half of one other piece containing about twelve acres, east of said Ransom Allen's dwelling house, the whole valued at about five hundred and thirty dollars; that it would be for the interest and benefit of said minors to have said real estate sold, and the avails thereof vested in other real estate, in part, and in part laid out in the nurture and education of said minors, praying for liberty to sell said property for the purposes aforesaid, as per petition on file.

It is ordered by this Court, That said Guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the county of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 25th day of July next, at 8 o'clock, A. M.

18* Certified from Record.
CALVIN BUTLER, Judge.

THIS DAY PUBLISHED

AND FOR SALE BY

CANFIELD & ROBINS,

Select Hymns, adapted to the devotional exercises of the Baptist Denomination. BY JAMES H. LINSELEY, and GUSTAVUS F. DAVIS. "Teaching and admonishing one another in Psalms and Hymns, and Spiritual Songs, singing with grace in your hearts to the Lord."—Paul.

JUST RECEIVED AND FOR SALE BY CANFIELD & ROBINS.

The Great Teacher, by Rev. John Harris.
Essay on Native Depravity, by L. Woods, D. D.
Tribute to the Pilgrims, new edit., by J. Hawes, D. D.
Varieties of Female Piety, by Robert Philip.
George Allen, the Only Son.
The Farm House.

The Peep of Day.
The Way to do Good, by J. Abbott.
Select Works of Bishop Leighton.

Clark's Commentary.
Mosheim's Ecclesiastical History.
Smith and Choules' History of Missions.
History of Welsh Baptists.

The Christian Pastor visiting his flock, &c. &c.

CONNECTICUT BAPTIST SABBATH SCHOOL DEPOSITORY.

CANFIELD & ROBINS,

Now have on hand an extensive assortment of Juvenile books suited to

SABBATH SCHOOL LIBRARIES,

Viz. All the publications of the Massachusetts Sabbath School Union.

All the Juvenile books published for Sabbath Schools by Deacon James Loring, Boston.

A new and extensive supply of the publications of the "American Sabbath School Union."

Added to these, a large assortment of miscellaneous books of similar cast, among which are that invaluable memoir of "Charlotte Hamilton," and Youths Own Book, &c. &c. &c.

Those who wish to replenish Sabbath school libraries are desired to call and examine.

POETRY.

For the Christian Secretary.

"Ye are the light of the world." Matt. v. 14.

Not the false-hearted hypocrite who dares
Assume the garb the pious Christian wears;
Who often prays to heaven "forgive my sin,"
Yet feels no penitential grief within;

Nor he whose heart is chain'd to sordid dust—
To earthly treasures which must shortly rust,
And to those joys terrestrial and below;
Whose light is like a meteor's flickering glow;

Nor he who bids the famish'd soul be fed,
Yet with a miser's grasp withholds the bread—
The **BREAD OF HEAVEN**,—from distant nations far,
Whose light is like the twinkling of a star;

Not the self-righteous, who delights to tell
How he escap'd, and how his brother fell;
Boast of his goodness—his exceeding wise,
But most abhorrent in Jehovah's eyes.

But he whose work of piety appears,
Consistent with the Christian name he bears;
Sheds a bright lustre round his pathway here—
Reflects the brightness of yon glorious sphere.

They are the light of this dark world of woe,
Who trace those paths their Saviour bade them know;
And who by meekness, constancy and love,
Evince to all, they're heirs of light above.

JUSTITIA.

We copy the following from the "St. Louis Observer," because it contains sound doctrine, sounds an alarm where there is imminent danger, and meets the views we have long entertained on this subject. It may not suit the vitiated taste, of such as account plain truth "bitter;" but its truth cannot be successfully controverted, it deserves an honest hearing.—*Western Methodist.*

RICH CHRISTIANS.

Reading, the other day, an account of a revival in a certain town on the Ohio river, we were struck with the following sentiment with which the account concluded. "Several of those converted are worth their thousands, and will for this reason, be a great accession of strength to us."

That this is a very common sentiment, there is no doubt, but is it a correct one? We think not, but the very reverse. As a general proposition it may be said, that the rich portion of the Church of Christ is its very weakest part. For in the first place, the rich man is bound to earth by so many ties that, morally speaking, it is almost impossible for him to break loose; and coming into the church thus chained to earth himself, all influence is exerted to pull his brethren down to his own level. And sad experience tells us how often he succeeds. Again, wealth gives to the Christian who possesses it so many opportunities, to gratify "the lust of the flesh and the pride of life," that, more or less often, he is almost sure to do those things which the gospel and his covenant vows forbid, yet the influence of his wealth, (such is the man-fearing spirit of the church,) will suffice to screen him from discipline, till encouraged by his impunity of transgression others imitate his example; and thus a church goes down, down, until all the distinctive characteristics which once marked them "a peculiar people," are completely lost, and they mingle in the world as being of it. Their style of dress is as extravagantly fashionable, their mode of living as sumptuous, their conversation as worldly-minded, (their aims as selfish and contracted, and) their love of money as idolatrous, as if they had never professed to be dead to the world and all its pleasures.

Old and experienced Christians who have observed through half a century, have told us that defections from the high spiritual state of a church in which a revival leaves it, almost always commence among its rich members. Our own limited experience abundantly confirms the statement. And above we see the steps by which this defection takes place, until it has brought a church from its high and palmy state of prosperity, where it lived and breathed in the atmosphere of heaven, and laid it low in the dust; deprived it of all its beauty and all its energy, rendered it powerless to assault the dominions of sin, and made it an object of derision to its foes, and of grief and displeasure to its Redeemer. And in a time of revival, too, when a church is striving to wake up from its sinful apathy, and its agonizing to push forward the car of salvation, if any of that church are found hanging upon the wheels who will it probably be? The rich members. If those wheels move onward, they will crush some of their beloved idols, and sooner than permit this they would, if possible, cause the "work of God to cease," and the wheels of salvation to stand still. If this does not succeed, and notwithstanding their opposition, the gospel moves on, and shouts of joy and songs of gratitude and praise attend its glad progress, they will be the first to raise the cry of "fanaticism," "disorder," &c. Efforts of self-denial and unusual exertion to save souls from hell, though not in these respects, equalling those which they themselves have often made to save or make a ten dollar bill, they will pronounce acts of insanity or craziness.

There is another way in which wealthy Christians are a detriment to a church. They contribute greatly to lower the standard of benevolent action. They dole out their charitable contributions, on the lowest possible scale of liberality, and poorer Christians comparing themselves with these, feel themselves warranted, or at least are furnished with an available excuse, to bring down their own gifts to the same comparative scale of parsimony, and the result is that the Church gives less for benevolent purposes with its rich members than it would have done without them, to say nothing of the loss experienced by thus shutting them-

selves out from the promise—"He that watereth others shall himself be watered."

We might pursue this subject much farther, but there is no need. We have already said enough to show that the anxiety which churches and ministers too often manifest, and oftener feel, to gather into their fold the rich and the wealthy, should be indulged with very great caution. Otherwise it will work its own punishment, by the very means with which it hoped to strengthen the cause of Truth. The strength of the church consists in its separation from the world and its union with Christ; and whatever tends to draw it away from the latter and assimilate it, in its opinions, practices or desires with the former, in the same degree tends to weaken it. The Church is therefore called upon by every principle of self-defence, as well as by her regard for the best interests of a world which is to be evangelized through her efforts, to be especially cautious how she admits the rich and the powerful among her members. She should take care that all such, to use a favorite phrase among our Methodist brethren, be "soundly converted," before she welcomes them to her unsuspicious embrace. She should see to it that when they consecrate themselves, they consecrate their substance also to the Lord, and on no other terms consent to receive them.

We should do injustice to our feelings, and perhaps leave ourselves liable to be, in part, misapprehended, did we close this article, without saying, that while the general state of the Church and the injuries she receives from her rich and worldly children, fully justify the above remarks, yet they are far from applying to all wealthy Christians. There are some, perhaps we may say many cases of exception which it is delightful to contemplate, and blessed be God, the number of these is constantly increasing. While our hearts are pained at the avariciousness of some wealthy Christians of our acquaintance, we know others who, as the Lord pours into their laps "abundance of increase," delight to return it into his treasury. Such are truly wise, and if they persevere will be surely blessed. They are making to themselves "friends of the mammon of unrighteousness" who will "receive them into everlasting habitations"—they are converting the perishable gold of earth into those treasures which neither "moth nor rust can corrupt," but which will endure and supply all their wants throughout eternal ages.

BAPTISM.—We witnessed last Sabbath, in the First Presbyterian church of this city, a spectacle that filled our heart with joy and gladness. It was the baptism of an infant slave on the faith of its master and mistress; who presented themselves with the child at the altar; and there covenanted to bring it up "in the nurture and admonition of the Lord."—*St. Louis Observer.*

COMPOUND ABSENDEITY.—The first absurdity is, the child is a slave. Second, an unbeliever. Third, its parents were both slaves and unbelievers. Fourth, it was not baptized but *rantized*. (Reader, *rantized* is an English word when spelled with English letters, just as much as baptized is, and if you don't know what it means, so neither do you know what baptized means till unspelled in English, and spelt in Greek, and then the Pedobaptist literati tell us it means *immerse*, and *rantize* means *sprinkle*.) Fifth, there is not a word, either of precept or example in the Bible, for what they did with the poor slave infant. Sixth, the very fact that it was a slave is presumptive evidence, that the *rantizing* sprinkled may soon be sold at auction at the "North side of Charleston Exchange," or under the eaves of Congress Hall at Washington, or at some other slave shambles. Seventh, the whole transaction smelt of Popery, and only Popery; and is a dishonor to the gospel ordinance of Baptism, and to Protestants at large.

"PREACH THE GOSPEL." A few weeks since we alluded to the manner in which John the Baptist preached the gospel, as being very different from the manner of many in these days, who content themselves with generalities, but have not the courage to specify many of the sins which the gospel condemns. And as an illustration of John's different method, we instanced the way in which he preached to the Pharisees, the publicans and the soldiers, who came to him to be baptized.

There is, however, on record, a still more striking instance of the fearless faithfulness with which this preacher of righteousness fulfilled his mission. When Herod had repudiated his own that he might take his brother Philip's wife, how did John the Baptist manage the case? Did he content himself when Herod came out to hear him, as he was wont to do, and that gladly, with preaching vague generalities about the sin of adultery and incest? No, indeed; he went straight into the presence of the monarch and said to him, "It is not lawful for thee to have her." True, he lost his liberty, and finally his head, by his faithfulness; but says Henry, "No marvel if the world hate those who testify that its works are evil, and it is better that sinners persecute ministers for their faithfulness, than curse them eternally for their unfaithfulness."

So of the sins of the present day, why should they not be specified? A few years ago and ministers scarcely ventured to open their lips in the pulpit on the subject of intemperance, and those who ventured did it at the risk of their places. And let it be remembered that those who refused (the great majority of all) did so on the very ground that they were sent to "preach the gospel," and not to preach about intemperance. But now ministers cry aloud and spare not. They lift up their voices and from the pulpit proclaim—and truly—that the dealers and drinkers of ardent spirits are murderers, and that in this country they are murdering 30,000 human beings annually.

Why then be silent on the abominations of slavery? We speak within bounds when we say that they are ten fold greater than those of intemperance. If in our own city intemper-

ance is slaying its tens, slavery is killing its hundreds.

If John the Baptist would not suffer Herod to form a single "unlawful" connexion without telling him of his sin, is it to be supposed that were he living now he would suffer professing Christians to bring up whole families, leaving them, unrestrained and uninstructed, to promiscuous concubinage, and not rebuke them for it?

Would he see them just as regardless of the chastity and moral character of their slaves as if they were brutes, and still hold his peace?

Would he hear one who professed to be a Christian, boasting of his wealth because the price of slaves had lately risen a great deal, and when reminded that he ought to keep his slaves and give them religious instruction, and pray with them and for them, declare that he never had done so and never would, but would sell them down the river as soon as he could; that is, to a place where he knew that without a miracle, they would be almost certain to lose their souls, would John the Baptist have heard all this and restrained his holy indignation? No, no; and neither will we. Though all else are silent, while God gives us strength we will speak, whether men will hear or whether they will forbear. And we say to all such Christians to take heed lest the wo which Christ pronounced upon those lawyers who had taken away the "key of knowledge" come also upon them; and lest having shut others out from the kingdom of heaven, they come short of it themselves.—*St. Louis Observer.*

REMOVAL OF MINISTERS.

The true cause of removals does not lie beyond our sight. It is found on the part of ministers and people. A minister who preaches for any length of time to the same people, must be a man who calculates with correctness upon the work before him. He must be no drone, he must ransack the universe for arguments, to prove and explain the truths of the Bible. And unless he brings himself to this task and executes it with all the zeal of an Apostle, he cannot for a long time be an acceptable preacher to the same people. And let me not be told, no minister can do this, if he be destitute of high literary attainments. I deny the truth of such a conclusion. The history of the church, from its earliest establishment, proves the contrary—the most successful ministers of the cross have been "unlearned and ignorant men." So long as the Bible contains exhaustless stores of the sublimest and holiest knowledge, it will be unnecessary for a minister to be uninteresting in his preaching. But though such a necessity does not exist, yet the aversion to unremitted and flesh-wearying study which many possess, renders them unable to bring "things new and old" out of God's word. When they cease to do this, the people cease to attend their ministrations, and they are therefore obliged to seek another people. Here then is found one cause of frequent removals; but certainly a cause, which is unnecessary.—*Eastern Baptist.*

SINGULAR REMAINS IN THE ARCTIC SEA.

The Frozen Sea, on the north of Siberia, seems to be full of islands. Those which are found opposite to the mouths of the Lena and Yena, are like the adjoining coasts, great turf hills on a base of eternal ice. Some of them contain half a dozen lakes. These solitudes are the habitations of the bear and reindeer. Islands more worthy of notice have been found to the North of cape Sviatoi. They have been visited in 1711 and 1724; but were afterwards forgotten till they were re-discovered by the Russian merchant, Litvoff, in 1774. He first surveyed two flat islands, the southernmost of which contains a lake. The sand and soft earth surrounding this lake, in falling to pieces, lays open collections of bones, and entire skeletons of buffaloes, rhinoceroses, and elephants. The ivory found here is as white and fresh as that brought from Africa. He found at a distance of seventy miles from the second island, an extensive coast, which a surveyor was sent to examine the following year, and which has been more recently examined by M. Henderson. This land which has been named New Siberia, presented a pretty high coast, where petrified wood was found in immense regular strata between the sand and clay. The bones of elephants are found in it in great abundance. There is a considerable river, which intimates that the land is not of very limited extent. This New Siberia, says Maite Brun, is perhaps only an extremity had it been short of the pole; but if it has crossed it, its two opposite extremities must both be called southern; and those which look East and West must be viewed as the shores of gulfs or bays formed by the undulating line of land.—*Bath Inquirer.*

From the Connecticut Evangelical Magazine of 1802.

AN APOSTOLICAL ANECDOTE.

GALATIANS II. 11—16, inclusively.

"Before that certain" Jewish zealots, "came from James" who was then at Jerusalem to Antioch, Peter "did eat with the Gentiles" there, who had embraced the gospel and had not submitted to circumcision; "But when they came, he withdrew, and separated himself" from them, as if he had thought them unclean, though the Lord had so expressly taught him the contrary in a vision, and at the house of Cornelius; and this he did, not from any change in his sentiments, but purely, as "Hearing them which were of the circumcision," being unwilling to displease them, and thinking their censures of much greater importance than they really were. "And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation. But when (Paul) saw that they"—Peter and others "Walked not uprightly" in this affair, "According to the truth of the gospel," which taught the contrary, ("He) withstood him to the face, because he was to be blamed," and "said unto Peter before them all,

if thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?—We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith by Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Reflections on the preceding anecdote. 1st, If ministers were less afraid of the censures of men, and more afraid of displeasing an holy God, would they not be in the way to do much more, than they now do, for the glory of God?—2d, How great a disgrace it is, for a minister of the gospel, in any company, to be ashamed of its peculiar and distinguishing doctrines of grace, when providentially called to defend them!—Let such an one look on the blame-worthy, and remember how, an unshaken Paul treated him, for his weak and dissembling conduct, in the face of the whole multitude.—3d, How much it concerns highly respected ministers of the gospel, and highly respected members in every Christian church, to show an unshaken firmness, in supporting all gospel doctrines, and such Christian proceedings as are right; and in publicly discountenancing all pretended ones, which are wrong, lest the weaker brethren, like Barnabas and the other Jews, be carried away with their dissimulation, to do such things, as will greatly dishonor God and injure the Church.

A. ***

From the New York Observer.

MORAVIAN MISSION IN JAMAICA.

Extract of a letter from a gentleman of this city, a member of the Moravian church, now in the island of Jamaica, dated Little Culloden, Feb. 22, 1836.

"In some former letter, I mentioned our intention of spending some time at this place. It is a little marine villa, belonging to Mr. Scott, and a preaching place of the United Brethren every fortnight. The attendance is very numerous, amounting to several hundreds. Our missionaries on the island all deeply regret that a permanent location cannot at once be formed here; it is a central and very destitute region in these respects; a great desire for religious instruction prevails throughout, and a great blessing would certainly follow such an establishment, if only the needful persons and means could be found. It is delightful to witness the fervor and zeal for souls and the cause of Christ, that fills and animates our dear missionary brethren of this island. Indeed it is almost incredible what they undertake and go through, most of which is known only to "Him who seeth in secret," and at farthest, to those for whose benefit these systems are made. I most devoutly wish that the religious public of our country were better acquainted with the nature, extent, and usefulness of the United Brethren's labor. The wants of this island alone are immense. A great responsibility rests upon christians of all nations. If in any one spot on the globe, *here, in this island*, is now wanted a band of christian laborers; and if there be a spot on earth, where christian effort and enterprise should at this moment be directed, *here, here*, is a field worthy of its brightest display.

Brother Zion will himself, in person, confirm what I have written, and, in fact, be your best source of information on this subject."

From the Morning Star of April 23, 1836.

First read Matt. vii. 12, and read what follows; then compare.

SLAVE AUCTION. "Curiosity," says a gentleman in Charleston, to his friend in New York, "sometimes leads me to the auction sales of the negroes. A few days since I attended one which exhibited the beauties of Slavery in all their sickening deformity. The bodies of these wretched beings were placed upright on a table, their physical proportions examined, and their defects and beauties noted. "A prime lot, here they go!" There I saw the father looking sullen contempt on the crowd, and expressing an indignation in countenance that he dare not speak; and the mother pressing the infant close to her bosom with an involuntary grasp, and exclaiming, in wild and simple sentences, while the tears chased down her cheeks in quick succession—"I cant leff my children! I wont leff my children!" But on the hammer went, reckless alike whether it united or sundered forever. On another stand I saw a man apparently as *white as myself*.

At another time I saw the concluding scene of an infernal drama. It was on the wharf. A slave ship for New Orleans was lying in the stream, and the poor negroes, *hand cuffed and pinioned*, were hurried off in boats, eight at a time. Here I witnessed the last farewell—the heart-rending separation of every earthly tie, the mute and agonizing embrace of the husband and wife, the convulsive grasp of the mother and child who were alike torn asunder—forever! It was a *living death*—they never see or hear of each other more. Tears flowed fast and mine with the rest.

NEW BOOKS.

JUST RECEIVED AND FOR SALE BY

CANFIELD & ROBINS.

(Directly west of the State House.)

The History of Tom Jones by Fielding, with a memoir of the author by Thomas Roscoe, Esq. and illustrated by George Cruikshank, Jr., two volumes 12 mo.

The Parent's Assistant, by Maria Edgeworth, in one vol. 12 mo.

Rienzi, by Edward Lytton Bulwer, Esq. 1 vol. fifth No. of Bulwer's Works.

Subscriptions received for the Metropolitan Magazine, Blackwood's Magazine, and the republication of the London, Edinburgh, Foreign and Westminster.

April 16.

JUST PUBLISHED BY

D. BURGESS & Co.

AN ADDRESS delivered before the Young Men's Bible Society of Hartford, Feb. 28, 1836. By REV. GEORGE COLES. Hartford, April 9.

NEW, CHEAP, AND VALUABLE BOOKS FOR SABBATH SCHOOL LIBRARIES.

THE Massachusetts Bap. Sab. School Union have for sale at their Depository, 47 Cornhill, Boston, a large and valuable assortment of new and interesting Books for S. S. Libraries.

Sabbath Schools wishing to enlarge their Libraries, will do well to call, before applying elsewhere, and examine the Books, as they will find them of a pure, useful, and attractive character.

The following are specimens, viz:

The Baptism, or Little Inquirer. Request, by the author of Boardman's Life, Stow's Baptist Mission to India, do. Helon's Pilgrimage to Jerusalem, Sutton's Orissa Mission, do. Hindoo Founding Girl, Memoir of Mrs. Sutton, do. Rev. G. D. Boardman, do. Roger Williams, do. Wm. Staughton, do. Mrs. Malmoe, do. Stow's Harriet Dow, do. Chloe Spear, Wayland's Moral Science, abridged, The Friends, Cox's Female Scrip. Biography, 2 vols., do. Life of Melancthon, S. S. Treasury Vol. 3, Memoir of Harlan Page, do. Charles L. Winslow, do. H. & M. Flower, Charlotte Hamilton, Village Boys, Todd's Lectures to Children, Boy's Friend, Missionary Museum 2 vols., Life of Peter, Dead Bird, Creation, Tales of Intemperance, Lollards, Omar, Orphan, Olive Smith, Mother's Tribute, Beloved Disciple, Abbott's Series, Dick's Works, Young Infidel, Philip's Works, James Jackson, Father's Daughter, The Cloud, Father's Stories, Morning Walk, Murdered Mother, First Man, Susan Brooker, Lost Tongue, Infant's Library, parts 1 & 2, Esther, Youth's Own Book, Bap. for S. S. Teacher, Little Henry and Bear, &c. &c.

QUESTION BOOKS.

S. S. Lessons, Lincoln's S. S. Class Book, do. Questions, Hague's Guide to Conversation on New Testament, Lloyd's Bible Catechism, Watts' 1st and 2d Catechism, Union Questions, Infant S. S. Lessons, &c.

The Depository is supplied with a large assortment of Bibles, Testaments, Commentaries, and Miscellaneous Books, which can be sold at the lowest market price.

All the Baptist Sabbath Schools in New England and the Middle States, it is hoped, will furnish themselves with Books from the Depository of the Mass. Bap. S. S. Union. By sending an order for any amount of Books, with a catalogue of those already in the Library, and the money accompanying, schools can be supplied with a new and choice selection.

The Sabbath School Treasury may be obtained from the Depository. It is a *Baptist work*, and the only work of the kind in the United States. Will not every Bap. S. School order more or less copies? The terms are, 50 cents in advance for one year, or 9 copies for four dollars.

CALEB B. SHUTE, Agent.

47 Cornhill, Boston.

N. B. C. B. SHUTE is Agent for the Christian Review, Mother's Monthly Journal, Moral Reformer, and Baptist Triennial Register for 1836. Orders may be made for any number of copies, which will be speedily answered, provided payment be made at the time of sending the order.

To Sabbath Schools and Churches in New England.

The Sabbath Schools and Churches in New England will please keep in mind, that the Depository of the Mass. Bap. S. S. Union will soon become the property of the N. E. S. S. Union, so that the advantages derivable from it will be shared by the several N. E. States. They wish them, therefore, to direct their attention to that Depository.

April 23.

4ccow16

JUST RECEIVED, AND FOR SALE BY

Canfield & Robins,

History of the Welsh Baptists, a new and interesting work of 201 pages, 12 mo., by Rev. J. Davis—62 cts. This history includes the periods from A. D. 65 to 1770.

The Christian Pastor visiting his flock, &c.—By John Morris, D. D.

Lucey's Moral Philosophy, or Christian Ethics.

PROTECTION

INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE AND MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

Wm. W. Ellsworth,	Martin Cowles,
Solomon Porter,	Martin Weir,
Jeremiah Brown,	Henry Waterman,
Merrick W. Chapin,	Samuel Kellogg,
James B. Hosmer,	Daniel Hopkins,
Nathan Morgan,	Charles Sheldon,
Henry Hudson,	Henry A. Perkins,
Roderick Terry,	Horatio Allen,
Edward Wilkinson,	Joshua P. Burdham,
Thomas C. Perkins,	C. H. Northam,

D. F. Robinson.

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Sec'y.

AT a Court of Probate holden at Hartford, within and for the District of Hartford, on the 6th day of May, A. D. 1836,

Present, THOMAS H. SEYMOUR, Esq., Judge.

Upon the petition of Elisha Andrus, of Manchester, in the County of Hartford, shewing to this Court, that he is Guardian of Christopher C. Hollister, Aeneas S. Hollister, George W. Hollister, Mary Ann Hollister, and Aaron F. Hollister, of Manchester, within said district, minors; that said minors are the owners of real estate situated in said Manchester, viz. each of them one seventh part of a piece of land in common and undivided with Ashbel W. Case and William Hollister, containing about eighty-three acres. Said land is bounded north on highway, east on Ephraim Wyllis and others, south on Josiah Hollister and others, and west on the highway. The interest of said minors in said land is valued at about twelve hundred dollars; that it would be for the interest of said minors to sell said land and invest the avails in other real estate, or place the same at interest, on good security, according to law, for the benefit of said minors, praying for liberty to sell said property for the purpose aforesaid, as per petition on file.

It is ordered by this Court, that said Guardian give notice of said application, by causing the same to be published in one of the Newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing, and also by posting on a public sign post in said Manchester, nearest to said land; and that said petition will be heard at the Probate Office in said district on the 11th day of July next, at 2 o'clock, P. M.

Certified from Record.

THOMAS H. SEYMOUR, Judge.

Books, Pamphlets, Cards, and

Handbills,

PRINTED in the best manner, and on short notice AT THIS OFFICE.